

Thi saa har Gud elsket
Verden, at han gav sin
Søn, den enbaarne, for at
hver den som tror paa
ham, ikke skal fortabes,
men have evigt Liv.

HYR DEN

“JEG ER DEN GODE HYRDE.” — Joh. 10, 11.

Den som tror paa ham,
bliver ikke dømt; den som
ikke tror, er allerede dømt,
fordi han ikke har troet
paa Guds enbaarne Søns
Navn.

14de aargang.

Winnipeg, Manitoba, Første Nr. i November 1938

Nr. 21

Mat. 9, 1—8.

Av past. O. J. Marken.

GUDS BEDSTE GAVE.

I det første vers sies det at han—Jesus—kom til sin egen by. Det er Kapernaum. Om denne by sier Jesus, at den var ophøiet like til himlen; ti der hvor Jesus er der er himlen.

Jesus er just kommen tilbake fra Garderenernes bygd, hvor han hadde utdrevet onde aander, og det spurgtes at han var hjemme. Der strømmer folk sammen om ham, og han talte ordet til dem. Mark. 2, 1—2.

Medens han talte og folket sat og hørte paa ham, hørtes det larm oppe paa taket. Fire mænd arbeider med tækningen forat faa aapning stor nok til at fire en syk mand ned like for Jesu føtter. Markus fortæller de fire mænd som bar den verkbrudne til det hus hvor Jesus var ikke kunde komme frem til ham for folketrængselen, gaar de op paa det flate tak, brøt aapning og firet den syke mand ned.

Der var tro hos disse fire mænd, og der var tro hos den syke. Og da Jesus saa deres tro sa han til den verkbrudne: “Vær frimodig søn, dine synder er dig forlatte.”

Ja syndsforlatelse er Guds bedste gave.

Av Herrens fremgangsmaate med den syke mand kan vi skjønne at det var et dypere suk i hans hjerte end sukket om at bli frisk legemlig, og det var at faa forsikring om sine synders forlatelse. Derfor er det som om Jesus haster med at si ham at hans synd er forladt før han helbreder ham legemlig.

Det er nu engang saa, at disse timelige goder og gaver verdsættes høiest av saa altfor mange. Man hører for eksempel en, som har en svak helse sier: “Om jeg var fuldkommen frisk, skulde jeg ikke ønske mig noget bedre.” Saa er det dem som er stedt i trange kaar. Mange og tunge er bekymringerne. Der mangler mat, der mangler klær, der mangler husly for familien, og man sier: “Var jeg rik, saa skulde jeg ikke ønske mig noget bedre.”

Men det er en gave som er meget, meget bedre end baade legemlig hilse og rikdom, og det er syndsforlatelsens gave fra Gud. Jesus som kjenner vor trang meget bedre end vi selv kjenner den sier: “Hvad gavner det et menneske, om han vinder hele verden, men tar skade paa sin sjæl.” Matt. 16, 26.

Det er mange som tænker, at det koster Gud mere at gi os timelige gaver end aandelige gaver. Jesus spørger farisæerne, hvad er lettest at si dine synder er dig forlatte eller at si staa op og gaa? Som om Jesus vilde si, at disse legemlige gaver koster Gud meget mindre end syndsforlatelsens gave.

Gud maatte give sin søn den enbaarne hen i fattigdom, lidelse og død forat vi arme syndere kan faa tilgivelse for synden.

Ak saa mange tar det let med synden. Jeg kan nyte syndelivets glæder. Det er tid nok at standse naar alderdommen kommer. Da kommer jeg mere til ro. Det er saa let gjort at omvende sig til Gud. Han er jo saa god og full av kjærlighet. Man glemmer at det staa skrevet: “Gud er en fortærende ild.” Kom til Gud mens han er at findes, kald paa ham mens han er nær.

Guds største gave trenger du.

Du er aandelig verkbruden, aandelig hjelpesløs; men Jesus er hjemme, i sin egen by, menigheten, byen paa berget, som ikke kan skjules. Der er han og findes i naadens midler, ordet og sakramenterne. Kom med din syndebyrde og læg den av

OMKRING HUNDREAARS-FESTEN

Vore forfædre vandret i troen

J. C. K. Preus

Abraham, emigrant, pioner, men fremfor alt “de troendes fader.” I det nye land bygget han hvor han færdedes et alter for den levende Gud.

Vore fædre, som kom over havet og søkte hjem i den nye verden, var i sandhet Abrahams barn og gik den samme troens vei som han. Indvandrere, pionerer, som satte sin lid til den levende Gud. Hvor de kom, hvor de bygget sin jordhytte eller tømmerhus, reiste de et alter for den Gud som fulgte dem og hvis ledelse de vilde følge.

Det er omtrent hundre aar siden vor kirkes “fædre” og “mødre” kom til dette land. De hadde sagt farvel til sit land, til sin slekt og til sin fars hus. Gud hadde ikke spesielt lovt dem et bedre land, men de hadde hørt om et land som fløt med melk og honning. De besluttet i Guds navn at sette kursen mot dette land, at søke og at komme ind i det. De gjorde det, og det var i sandhet for dem det forjættede land.

Naar vi ser tilbake, synes det som om Gud hadde saa besluttet det, at folk fra det nordre Europa, lutheranere, skulde indta det rike midvestens “forjættede land.” Hvorledes kan en ellers forklare at tidens fylde for den store lutherske indvandring “traf til” at falde saa nøiagtig sammen med tiden da denne rike egn, som skapt for jordbruk, blev aapnet for settlere? Var det ikke i Guds plan? Og hvis saa, hadde han et høit og hellig formaal for øie?

Den mening har ofte været uttalt, at Gud ordnet det slik at den øvre Mississippidal skulde befolkes av lutheranere fordi disse særlig var blitt bevaret i troen paa den hellige skrift og hadde dens lære ren og uforfalsket. Og videre fordi han vilde ha lutheranerne som et salt og en surdeig netop her hvor landets alfarveier krydser hverandre. Og endelig for at det levende ords kirke skulde staa her i landets hjerte og herfra sende evangeliets friske livsstrøm ut i alle retninger.

Har vi ikke ogsaa lov til at tro at Gud vilde plante denne kirke i landlige omgivelser, fjernt fra storbyene, for at den skulde i flere slektled sende fra denne kilde mænd og kvinder med barnlig tro og fast karakter ind i kirkeliv og kirkearbeide?

Vor kirkes hundreaarsfest nærmer sig. Nu er der i den medlemmer fra mange land og av mange nationaliteter med forskjellige morsmaal. Mangen prest har dypt bevæget fortalt om sine erfaringer under betjeningen av menigheter som bestaar av skandinaver, tyskere, finner, russere, bøhmere, franskmænd, engelskmænd, irlændere og, av og til, grækere, italienere og andre. Det har været vidunderlig at se hvorledes Guds aand har kunnet smelte slike ellers uensartede elementer sammen til en harmonisk menighet i godt samarbeide.

Enhets i tro og et fælles sprog synes at fjerne enhver raceforskjel og alle nationalistiske tilbøieligheter som ellers kunde foraarsake rivninger.

Nogen faa av disse medlemmer kan være nykommere, mange flere er av tredje, fjerde og endog femte slektled. Skjønt mange endnu forstaar og bruker sine fædres sprog, og om de bevarer i vakkert minde sine forfædres eller maaske sit eget fødeland, saa er vi dog nu ett i bruken av vort landssprog og ett i kjærligheten til det land der har tat os

ved Kristi kors. Der er Guds bedste gave at faa.

Kom i Jesu navn. Amen.

Fra en liten begyndelse

Naar vi nu ser ut over vor kirke med dens mange nationaliteter, kan det falde litt vanskelig at fatte at den hadde sine røtter i Norges fjeld og daler. Dog kan vi endnu forestille os disse trauste, alvorlige unge mænd og kvinder — de fleste av disse første pionerer var jo unge — faamælte, med dype følelser som de helst ikke bar til skue, vi kan se dem ta sine likesaa tause og indesluttede mødres og fædres hænder til det sidste farvel før de tok ut over det store hav til det forjættede land. Vi synes se de smaa familier samlet paa bryggene i Stavanger, Skien eller noget sted ved Sognefjorden idet de sier farvel til brødre, søstre og kanske gamle forældre for i mange tilfælder aldrig at se dem mere i dette liv. Vi ser dem paa en to- eller tremastret skonnerts dæk nyende solskin og sjøluft. Ofte ser vi dem stuvet sammen i overfylte rum under dækket mens skibet pløier sin vei gjennom oprørt hav og taarnhøie bølger. Vi ser dem med utilstrækkelig mat, usle, kvalme sovekvarterer, sjøsyke og ofte med andre sygdommer, paa en reise som tok fra syv til femten uker.

Hvorfor fik de mod til at ta ut paa en saa forvoven reis? Der var eventyrere blandt dem, ogsaa likeglad raaskind. Men i det store og hele var det haardføre, frygtløse mænd og kvinder som satte sin lid til Gud. De trodde han vilde staa dem bi og se dem vel frem til det forjættede land og ind i en lysere fremtid. De vandret i tro og ved tro.

Da de kom til sit bestemmelsessted i det nye hjemland, bygget de sine altere og tilbad Herren, sin Gud. Somme tider var der ikke noget synlig alter. De tilbad Gud under en mægtig eks vidtrekkende grener, eller kanske det var et almetræ. Kanske de møtte i en jordhytte, i en tømmerhytte eller senere i et skolehus. Men fra det allerførste planne de kirkebyg, valgte byggeplads og raadslog om kirken skulde bygges av tømmerstokker eller av sten. De vilde ha et ordentlig gudshus med alter, prækestol og døpefont. Guds ord maatte forkynnes, sakramentene forvaltes og Gud tilbedes. Det var til ham de satte sin lid.

Og dette var ikke alt. Barna maatte sørges for. De maatte undervises i Guds ord, lære katekismen og de salmer som forældrene holdt saa kjær. Midt under fattigdom og stræv brukte mødrene baade tid og flid paa barnas undervisning. Barna var blitt døpt; men de skulde ogsaa forberedes til konfirmation og slaa fast rot i sine fædres tro. Hvorledes kunde de ellers vokse op som Guds barn og være visse paa hans ledelse og velsignelse?

De første settlementer

Det gik fort i de dage. Indvandrerstrømmen kom som en fossende elv. Tæt paa hinanden sprang der op settlementer i Fox River-egnen i nordre Illinois, i Chicago, i Muskego, paa Jefferson Prairie, Koshkonong, i Luther Valley, ved Rock River, Manitowoc, Green Bay, paa Spring Prairie, Norway Grove, Coon Prairie — for bare at nævne nogen faa av de store første settlementer. Indvandrerbølgen sprang over paa den anden side av Mississippi og saa at si over nat vokste der frem nye settlementer i nordøstre Iowa: Washington Prairie, Little Turkey, Paint Creek og St. Ansgar. Uten at stanse her trængte indvandringen ind i Minnesota, hvor Fillmore, Olmstead og Goodhue counties aapnet sig for store lutherske settlementer.

Aandelig behov avhjelpes

Hvordan gik det saa med det kirkearbeide sat igang med det sam-

me. Sekter av alle slags var ivrig paa færde med at paavirke indvandrerne og faa dem bort fra den lutherske kirke. Men folket tok det ikke saa let med sine aandelige behov. De vilde ha prester og de vilde ha kirker for ikke at gaa glip av velsignelsen i ord og sakramenter.

Den første til at forkynde evangeliet for vort folk i dette land var Ole Olson Hettletvedt, en av de 53 som i 1825 kom til New York paa sluppen “Restaurationen.” Han var skolelærer, en from mand og en lægprædikant som talte med “kraft og virkning.” Han prækte for “sluppefolket” paa deres lange og vaagelige overfart og vedblev med at reise omkring som en Guds ords forkynner til sin død i 1849. Hettletvedt søkte aldrig at bli prestevidd. Han arbeidet som lægprædikant og tillike som den første bibelkolportør av vort folk, utsendt av det Amerikanske Bibelselskap. Men han glemte ikke barna og vedblev at arbeide blandt dem som en avholdt lærer.

Elling Eielsen, en omvandrende lægprædikant, kom fra Norge i 1839 og blev ordinert i 1843 som prest i Fox River settlementene; senere flyttet han til Jefferson Prairie nær Beloit, Wis. Han betjente menighetene paa disse steder, men fortsatte med at reise omkring, præke, døpe og undervise barn. Han og en gruppe lægprædikanter, slike som Even Heg, E. Johanneson, Bjørn Hatlestad, Peder Asbjørnsen og andre vedblev at samle folk til gudstjeneste og gi dem aandelig pas og pleie som bedst de kunde.

Det var for en stor del ved slike mænds arbeide før ordinerte prester kom fra Norge, at indvandrerne blev bevaret fra at falde helt og holdet i sektenes klør.

I 1843 blev den første menighet organisert i Muskego, 20 mil sydvest for Milwaukee. Men der var ingen prest. For at avhjelpe denne mangel kaldte menigheten C. F. Clausen, en ung mand fra Danmark som hadde faat praktisk talt al sin kristelige utdannelse i Norge. Han antok kallet, blev prestevidd av en tysk luthesk prest og blev den første fast bosittende prest i den første menighet av vor kirke. Det hus av tømmerstokker som han bygget, og som blev hans prestegaard, er endnu i bruk. Andre lægmænd som blev prestevidd i firtiaarene, var Ole Andrewson, Paul Anderson og Andreas A. Scheie. Disse mænd tok siden fremragende del i at organisere det kirkesamfund som kaldtes den Skandinaviske Augustanasynode. Past. Paul Anderson, som tildels fik sin utdannelse ved Beloit College, synes at ha været den første pionerprest til at holde gudstjenester i det engelske sprog. Han begyndte ogsaa regelmæssig søndagsskolarbeide.

I 1843 kom J. W. C. Dietrichson, den første ordinerte prest fra Norge. Han vendte tilbake igjen i 1850. Der fulgte tæt paa hinanden en gruppe unge prester, uteksaminert fra Norges universitet og prestevidd av Norges kirke: H. A. Stub, A. C. Preus, Nils Brandt, G. F. Dietrichson, H. A. Preus, J. A. Ottesen og V. Koren. P. A. Rasmussen, som kom i 1850, blev ordinert her i landet efter at ha studert ved Concordia Seminary i Fort Wayne, Indiana. Disse unge, vel utdannede mænd kom for at ofre indvandrerne kirke sin tjeneste og sit liv. De øvet alle en mægtig indflydelse paa den unge kirkes karakter og utvikling.

Tilgangen paa prester fra Norge kunde ikke holde skridt med den alltid voksende indvandring. Meget faa unge prester og teologiske kandidater var villige til at forlate hjemlandet og vaage sig avsted for at opta kirkearbeide i et vildt, ucivilisert land, hvor bare slit og strabaser, fattigdom og savn var i vente. Man maatte finde en anden maate at avhjelpe prestemangelen paa.

HYRDEN

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Bladet uten læsestof. Ja slik foreholdt det sig da dette nummer av Hyrden skulde utgies ialfald for den norske avdelings vedkommende. Redaktørens brevsuffe hadde bare præken fra pastor Marken. Med det engelske var det bedre. Ja hvad skulde nu redaktøren gjøre. De to sider kunde jo ikke sendes ut med bare en kort præken. Maatte ty til andre kilder og da især vort kirkeorgan Lutheraneren. Har læst saa meget om Hundreaarsfesten men det tør være av interesse og læse mer om den. Har saaledes tat ind i dette nummer "Omkring Hundreaarsfesten" av Dr. J. C. K. Preus. Vil nu Hyrdefamilien heller ha noget fra vor egen arbeidsmark saa maa der selvfølgelig skrives derom til redaktøren. Hvad gjør i prester i saamaate? Imedens likegyldigheten raader saa er sekterne i fuld virksomhet med at sprede læsestof. Just nu medens jeg sat og skrev banket det paa døren og en ung dame bar en pakke med smaa skrifter og sier idet jeg aapner døren: "I am Jehovah's Witness." Skal der bli lys maa der spredes lys. Har vi, som prester og menighetsfolk, tro paa at Gud har kaldt os til at gjøre tjeneste som sjælevindere for ham, saa maa lyset settes paa stagen og ikke under skjeppen. Hyrden vil gjerne staa til tjeneste som lysestage. —U.

Spredte flokker samles

Under ledelse av Elling Eielsen, nu en ordinert prest, blev et løst organisert kirkesamfund stiftet av 36 lægmænd under et møte paa Jefferson Prairie, Wis., i april 1846. Samfundet blev kaldt den Evangelisk Lutherke Kirke. En reorganisering blev foretat i 1848 og en i 1850. I sidstnevnte aar blev konstitutionen atter bifaldt og underskrevet av 37 personer, deriblandt Eielsen og P. A. Rasmussen. I 1875 blev kirkesamfundet atter omorganisert og forandret da navnet til "Hauges Norsk Evangelisk Lutherske Synode." En liten gruppe med Eielsen i spidsen trak sig da tilbake og fortsatte under det gamle navn og den gamle konstitution (Eielsens Synode).

Dette kirkesamfund søkte at skaffe prædikanter for de spredte settlementer ved at sende ut lægmænd som hadde "gave" til at forkynde Guds ord. De bragte frelsens ord vidt og bredt til nykommerne. Deres iver kan man maaske bedst faa et indtryk av ved et træk fra Eielsens liv. Det berettes at for at skaffe barna undervisning i katekismen vandret han, mestendels tilfots, fra Jefferson Prairie til New York for at faa den lille bok trykt i det engelske sprog. Han hadde ikke raad til at ta jernbanen eller kanalbaat. Dette viser en kristen pioners rette aand. Vanskeligheter og strabaser faar ikke lov til at hindre troens sreiersgang.

I 1853 blev den Norske Synode organisert. Syv prester tok del: H. A. Stub, A. C. Preus, G. F. Dietrichson, N. Brandt, H. A. Preus, J. A. Ottesen og C. L. Claussen. Alle disse mænd tok en betydningsfull del i at opbygge og utbrede pionerkirken. Sammen med disse syv prester var der representanter fra sytten menigheter. De hadde store forhaab-

ninger om at faa samlet de spredte menigheter i et ordnet kirkesamfund og skaffe dem vel utdannede prester.

Begge disse kirkesamfund indsaar meget snart at om der skulde bli en til behovet svarende tilgang paa prester med en passende utdanning for tjenesten i pionerkirken, maatte de være denne kirkes egne barn. Det krævdte tro og mod at tænke paa og planlægge en ordentlig presteutdanning. Hvorledes skulde denne lille gruppe fattige indvandrere kunde ta paa sig opprettelsen av en høiere læreran stalt? Nogen av dem hadde været her i landet ikke mer end ti til femten aar. Men de fik ta fat.

Lisbon Seminarium, 1855—56, kan nævnes som det første tiltak. Past. P. A. Rasmussen, prest i Lisbon, Ill., var skolens bestyrer, og den var opprettet etter beslutning tat av Eielsens Synode ved dens møte paa Jefferson Prairie i 1854. Av mangel paa støtte blev den etter et aars løp nedlagt. Folk forstod endnu ikke betydningen og nødvendigheten av høiere skoler for kirkens liv og fremgang.

I 1860 organiserte en gruppe svenske og norske Augustanasynoden, og denne aapnet samme aar Augustana College og Seminarium i Chicago. Tre aar senere blev skolen flyttet til Paxton, Ill. I 1870 skilte de norske sig efter venskabelig overenskomst med de svenske ut av den Skandinaviske Augustanasynode og organiserte den Norske Augustanasynode. Svenskene flyttet i 1872 sin skole til Rock Island, Ill., hvor den endnu er, mens de norske fortsatte skolen i Marshall, Wis. Etter nogen aars nedslaaende arbeide der blev skolen atter flyttet, denne gang til Beloit i nordvestre Iowa. Derfra kom den til Canton, S. Dak., hvor der nu er et Augustana Akademi, mens det gamle navn, Augustana College, har fundet et hjem i Sioux Falls, 20 mil nord fra Canton.

Prestenøden avhjælpes

Det var vel naturligt at den synode hvis prester var universitetsutdannede mænd skulde sterkest føle nødvendigheten av at opprette en læreanstalt for utdannelsen av prester og lærere. Allerede i begynnelsen av 50-aarene diskutertes planer for et "universitetsfond." I 1857 begyndte penger at komme ind til det.

I 1861 blev Luther College aapnet i en prestegaard ved Half Way Creek nær Holmen, Wis.; der var 16 studenter og to lærere, prof. Laur. Larsen og prof. F. A. Schmidt. Aaret etter fortsattes skolens arbeide i Decorah, Iowa. Kanhænde der intet er i vor kirkes tidligere historie som bedre viser indvandrerens tro, mod og fremsyn, end beslutningen om at grundlægge et college og reise det en bygning som skulde koste ialt \$75,000.00. Man var allerede langt inde i krigen mellem statene. Den unge kirkes medlemmer fik haardt føle de byrder krigen la paa deres skuldre. Kirkens unge mænd meldte sig i store skarer til tjeneste i unionens hær. Senere hen blev mange utskrevet, "drafted," til krigstjeneste.

Hadde vi nutildags, under slike forhold, staat ansigt til ansigt med en slik opgave som at oppføre bygning for et college, vilde de fleste av os formodentlig sagt: Umulig! Man vilde ha betegnet foretagnet som uoverveiet og forhastet. "Vi maa vente paa gunstigere tider. Vi maa ikke la begeistring og blind iver fare avsted med os!"

Men vore fædre var ikke de kolde beregningsmænd. Det er ikke troens art. Troen gaar frem. Den ser kirkens behov. Den spør hvad der trænges for at kirken kan gaa fremad. Den søker at finde ut hvad der er Guds vilje og saa — til verks i lydighet mot ham, i tillid til ham! Slik gjorde pionerkirken det. Den gik frem i troens lydighet. Og den blev ikke til skamme. Skolen blev bygget. Og den blev betalt for, mestendels i løpet av borgerkrigens vanskelige aar. Den blev indvidd i 1865, det sidste av hine grusomme krigsaar.

Det var en troens seier. Men dens fremmarsj stanset ikke ved det; at bygge Luther College var ikke ende-

HJEMLANDSFERDEN FRA KANADA

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punktet. Kirken vokste. Settlementene i Minnesota tok til med rivende fart. Snart begyndte man her at føle nødvendigheten av at faa en høiere læreanstalt. Goodhue og andre counties i nabolaget blev for en stor del befolket av norske lutheranere.

Med past. B. J. Muus som sin viljesterke foregangsmand bygget hin egn i 1874 St. Olafs Skole. Pastor Muus, som betjente et stort prestekald i Goodhue County nær Kenyon, Minn., var overbevist om at baade kirken og staten behøvet i sin tjeneste mænd og kvinder, som blev ledet i liv og arbeide av kristelige grundsætninger. St. Olaf var beregnet paa piker saavelsom paa gutter. Den omstændighet at landet netop hadde gjennomgaat "depressionen" av 1873, fik ikke lov til at stanse dette foretagende — troen tkrider frem, frem. Skolens første bestyrer og lærer var past. T. Mohn; andenlærer var prof. L. S. Reque; der var ikke flere til at begynde med.

Nødvendigheten av kristelig utdanning blev forstaat av kirken. Det blev almindelig anerkjendt at kirken maatte ha vel oplærte og omhyggelig utdannede prester. Og det kunde betyde bare en ting — flere skoler.

Op til 1876 hadde den Norske Synodes prester faat sin teologiske utdanning ved Concordia Seminarium, St. Louis, Mo. Men det aar opprettet den sin egen presteskole, Luther Seminarium, i Madison, Wis. I 1888 blev den flyttet til Robbinsdale, en forstad til Minneapolis. Da skolebygningen nedbrændte i 1894, blev en ny oppført i Hamline, mellem Minneapolis og St. Paul.

"Eielsens Synode," der i 1876 var blit omorganisert under navnet Hauges Synode, vedblev at trekkes med sit skoleproblem til i 1878. Da kjøpte en gruppe levende interesserte lægmænd, ledet av Mr. Andrew Ellingson i Red Wing, Minn., en eiendom i denne by. Fra den tid blev Hauges Seminarium en presteskole for synoden av samme navn. Past. J. Eistenson og prof. G. O. Brohaug utgjorde dens første fakultet.

"Stræk dine snorer langt ut!"

De femti første aar av vor kirkes liv er det store hjemmemissionsarbeides tid. J firti- og femtiaarene besøkte lægprædikanter og nogen prester av Eielsens Synode de fleste settlementer med Guds ords forkyndelse.

De Norske Synodes ledere blev snart klar over at de kunde ikke gi det stadig voksende antal settlementer tilstrækkelig betjening, og var derfor betænkt paa at kalde en reisende hjemmemissionær. Men da prester i Norge kvidde sig for at anta kald til at tjene menigheter herover, kunde man ikke skaffe en slik hjemmemissionær. Den enese utvei var da at prester som betjente eldre og velordnede menigheter, maatte ta paa sig det slitsomme arbeide med tillike at opsøke og betjene indvandrerne paa den vidtstrakte hjemme-

missionsmark.

Vi skal ved en anden anledning dvæle ved disse mænds reiser og arbeide. Her kun saa meget: Sjelden har en gruppe unge prester saa glædelig ofret enhver tanke paa egen bekvemmelighet for at tjene andre, som disse mænd gjorde det. De reiste fra settlement til settlement, ofte tilfots, stundom paa hesteryggen, stundom paa primitive flodbaater op og nedad Mississippi, Wisconsin-elfen, St. Croix, Minnesota og andre elver. De svømmet over elver og vasset gjennom myrer og sumper. De sov i jordhytter og elendige rønner og — under aapen himmel. Ofte paa reiser, i farer i elver, i fare for indianere og hvite raaskind. Feber, epidemi og andre sygdommer lurte paa dem i vildnisset.

Maa vi ikke mindes Paulus paa reiser gjennom Lilleasien? Som Paulus reiste disse mænd frygtløst omkring for at bringe sine brødre evangeliet. De var mænd med mandsmod og vilje. Kristi kjærlighed drev dem. Deres alt beherskede higen var at frelse sjæle. De vandret i tro.

De femti første aars historie kan ikke berettes uten at nævne de lærerstridigheter som oprev og delte den tids kirke i stridende og konkurrerende leire.

Den nulevende slegt har ikke interesse for lærerstridigheter. Den tilstaar aapent at den har ingen taalmodighet med dem. Og det sies ikke til ros for denne slegt. De lærerstridigheter som førtes i vor kirkes første aartiere var av den slags som krævet alvorlig eftertanke og studium om en vilde forstaa dem og se hvad de virkelig gjaldt. De var virkelige lærerstridigheter. Det var sandheten fra Gud om at gjøre, og lægfolket ønsket at opgjøre sig en berettiget mening om den. Derfor studerte de.

Der var uenighet angaaende læren om "kaldet," om retmæssigheten av at lægfolk prækte og ledet gudstjenester uten at være ordentlig kaldet dertil av en menighet. Læren om absolutionen, især i forbindelse med forvaltningen av Herrens nadver og haandspaalægging, blev heftig debattert. Spørsmålet om slaveriets syndighet vakte et saa voldsomt røre at hadde det ikke været for en kristen kvindes bestemte og koldblodige optræden, vilde menighetens prest sikkert blit lynchet fordi han sa han hatet sydens slaveri, men ikke kunde finde noget i den hellige skrift mot slaveri i sig selv.

Den store lærerstrid angaaende utvælgelsen og omvendelsen som raste i otti-aarene, førte splittelse av den Norske Synode. Det var efter denne splittelse den Forenede Norsk Lutherske Kirke blev stiftet i 1890.

Næsten alle som tok del i disse stridigheter har faat høre meget ondt derfor, baade skjeldsord og latterliggjørelse. Dette gjælder især den sidste lærerstrid. Man har paatsaat at syndige bevæggrunde, jalousier og personlig magtbegjær for en stor del laa til grund for lærerkampene, og at dises ikke førte til noget godt.

(Mere.)

For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

SHEPHERD

I AM THE GOOD SHEPHERD. John 10, 11.

He that believeth on him is not judged; he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God.

Winnipeg, Manitoba, First Nr. in November 1938

Do We Need the Whole Armor?

Eph. 6:11, 13: "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. — Wherefore take up the whole armor of God, that ye may be able to withstand in the evil day, and, having done all, to stand."

THE amount of armor needed, the number and excellence of the weapons of defense and attack needed, depend on the kind of adversary to be fought. Our text is about the Christian's fight against devils who use sinful men as their agents and servants. The purpose of your fight is to preserve your own spiritual life, to help Christian members of your family and other believers to be kept in the faith, and to win for Jesus some of those who are now His enemies.

The whole armor of God, which is recommended to you, consists of truth, righteousness, the gospel of peace, faith, salvation and the Word of God. Following are some Bible statements about your adversaries: "Ye are of your father the devil, and the lusts of your father it is your will to do. He was a murder from the beginning, and standeth not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father thereof." "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." "Their feet are swift to shed blood." "There is none righteous no, not one." "The way of peace have they not known." "He that believeth not God hath made him a liar."

Did you ever see an advertisement of cigarettes, movies, liquors, or cosmetics that did not contain a lie direct or implied? "Not a caught in a carload." You may have a deacon in your town who walks in the front door of the saloon because, "a glass of beer won't hurt anybody." But does the saloon advertise the drunkenness of the deacon's sons? Has Satan begun to teach his children to be truthful?

A mother was surprised to learn that her boy was smoking cigarettes during the noon hour with other high school boys. But she had taught him to lie when he was in the confirmation class; the boy's father drank liquor and gambled; his grandfather was crooked, and the boy knew it. Was it strange that the boy lied to his mother for some months about his smoking?—Possibly your boys and girls are in high school. Ask them to find and read this story in the sixth chapter of Ephesians. Ask them to ponder its value for a healthful, strong, successful life.

If you were to fight rattlesnakes you would use every precaution and the most effective weapons. Against the wiles of the devil and human rattlesnakes you need the whole armor of God. No single piece may be omitted without damage to your soul. Jesus—the Victor instructs and supports you. The Holy Spirit rebukes, prods, urges, and guides you. Take the whole armor and make prayerful use of it. Your faith accepts righteousness and salvation in Christ the truth. You find Him in the Word, and you quote the Word.

O God, first of all, let each one know whether he be in the truth. Open the eyes of Christians to see and know the enemies. O Holy Spirit, make us conscious of the peace, power, and love of Christ. Give us compassion for the enemies of Christ. We pray in His name. Amen.

—Olaf Lysnes.

Thanksgiving at Concordia

"Praise ye the Lord. O give thanks unto the Lord for He is good: for His mercy endureth forever." Ps. 106:1. Perhaps if this word were broken up and written as "Giving-

thanks" it would remind us that it is not merely a day of remembrance and festivity but that our hearts, minds, and voices should be rendering thanks to the Lord of Hosts. Give thanks

He who thanks but with the lips, Thanks but in part; The true, real Thanksgiving Comes from the heart.

In this spirit we trust the fifty-four hearts were represented last Saturday when the Concordia Sunday School and Bible Class gathered at the home of Ingvald Kvinlog to commemorate their annual Thanksgiving Festival. The weather was unexcelled and in an atmosphere filled with splendour of autumn, under the blue canopy in the presence of God's marvellous handiwork the young hearts bowed in thanks and praise to Him, the giver of every gift.

Ingvald Kvinlog as chairman had arranged the following program.

Hymns: Now Thank We All Our God.

What A Friend We Have In Jesus.

Some Day the Silver Cord.

Rock of Ages.

Devotion: Ps. 107: 1—9 by Dagmar Kvalnes.

Hymn: Kjærlighed fra Gud.

Topics: "Thanksgiving" — Dagmar Larson and Selma Tunem.

Hymn: Tænk Paa din Skaber.

Topics: "Thanksgiving" — Stina Senum, Thelma Dalseide.

Hymn: Take Time To Be Holy.

Remarks on "For What We Have to be Thankful" by Dagmar Kvalnes.

Hymn: Guds ord det er vort arveguds.

In the topics prepared by the young people attention was drawn to the daily thank offer to God as well as special thanks on this festival day for the special blessings. Perhaps Thanksgiving Day was placed in the fall of the year for then we have most to be thankful for. Jesus expects us to thank Him. We can best do this by giving Him our hearts, hands, and voices.

Selma Tunem and Stina Senum were credited with the best papers. Each received a beautiful wall motto. Seven prizes for good attendance were presented to Sunday School members. An offering of \$6.00 was recognized to be used for needy children at Christmas.

After lunch was served all participated in playing soft-ball or some other game. The crowd dispersed at 5.30 having, we hope, felt the call of God to a closer walk with Him in gratitude for His marvellous goodness to us-ward. Let us remember there is a place at His footstool of prayer for each of us every day.

Sept. 12. some forty young people gathered at the same place for a surprise party on Mr. Ingvald Kvinlog. He has for many years served as Sunday School teacher and has had an open home for children and young people. As a token of their appreciation for his kind efforts, the gathering presented him with a mantle clock and two dollars. Ivan Dalseide made the presentation to which Ingvald responded very fittingly. The evening was spent in a social way and lunch was served at 11 o'clock. Should we not thank God for Christian friends and fellowship?

O come, let us worship and bow down: let us kneel before the Lord, our Maker, and give thanks unto Him for He is good: for His mercy endureth forever.

Dagmar C. Kvalnes.

What's the Use! (Conclusion)

Anyone wanting to enter the interior must wait at the coast until the American consular officer will grant permission to proceed inland. Such permission will not be granted unless the road is safe. But as soon as the road opens it will be possible

to proceed inland from the coast, thus avoiding unnecessary delay in booking steamship passage, etc. from this side of the Pacific.

It is direct response to the plea from the field that the group of missionaries, who at the time of this writing is on the way to China, left for the Far East.

At present communications between Hankow and Honan are severed. Our field has, from the meager reports we get, become a battlefield of opposing armies. At such a time of anxiety it is good to know that communications upward are always open. No hostile forces can cut the lines which connect the children of God with their Heavenly Father. Friend, pray much for our co-workers in China at this time. Pray that they may be protected, and that the work which God has called us to do in China may not suffer. War-torn China needs our active love and sympathy as never before.

—J. E. G.

ALCOHOL AND YOUTH

By Hannah Jordet Ericson

State Director of Religious Education of the W.C.T.U.

Sacred Heart, Minn.

What our country and the world needs today more than ever before, is men and women with firm Christian principles, high moral standards, intelligently informed, and possessing courage and enthusiasm to go forth as leaders for the cause of right and justice. Never in the history of civilization have there been as many ruthless individuals and agencies who, for commercial greed, exploit and wreck the very lives of our young people. Because the ideal of the majority of youth today is to be a good sport, to try anything once, especially that which promises a thrill, they have fallen an easy prey to the many cunning traps set for them by the liquor traffic and the sellers of narcotic drugs, especially marijuana.

The Women's Christian Temperance Union believes that the liquor business owes its success chiefly to the widespread ignorance about the nature and effects of alcohol. Most people know that alcoholic beverages are harmful but there are very few who really know what alcohol is and what it does, and it is this information that the W.C.T.U. is trying to teach especially to the youth of our nation. For that reason they hope to put a permanent course of alcohol education into the curriculum of every public school in our country, and to carry on its educational campaign through legislation, the churches and other organizations, the press, radio, films, lectures, medal contests, exhibits, road signs, institutes, conventions and alcohol seminars.

The information contained in this article is based on what our best and most reliable authorities have found out by years of careful study and what numerous scientific experiments have proven about alcohol. My main reference has been the books of Miss Bertha Rachel Palmer, National Director of Alcohol Education, and instructor in that subject at State Teachers Colleges and Alcohol Seminars. In discussing the topic, "Alcohol and Youth," I shall briefly enlarge upon the sixteen points outlined by Senator M. Sheppard in his 1937 address to the United States Senate, consider a few reasons why young people drink and point to possible solutions of the alcohol problem.

Alcohol is Poison

Most people are afraid of taking poison in any amount, much or little, and yet they drink alcoholic beverages without giving it a thought. To the average person a poison is a

substance that causes instant death. Senator Sheppard says, "Alcohol is a narcotic poison, side by side with morphine, opium and cocaine." A poison is anything that, absorbed in to the blood, harms or interferes with the proper operations of any of the organs of the body. Alcohol too, in large doses, causes quick death. Two tablespoons of brandy have proven fatal to a young child. Dr. Emil Bogen, specialist in symptoms, causes and nature of diseases, says, "No other poison causes so many deaths or leads or intensifies so many diseases, both physical and mental, as does alcohol in the various forms in which it is taken." Alcoholism is one of the four great health scourges of modern civilization, and the chief contributor to the other three, cancer, tuberculosis, and venereal diseases, according to four British medical writers. Is it reasonable to use such a dangerous poison in the treatment of any disease? The use of alcoholic beverages as a medicine is outdated and is not prescribed by the leading doctors of today.

Many look upon beer as a harmless drink because of its low alcoholic content. Let us examine the facts. There are numerous testimonies from the best authorities in our country, England and Germany, showing that beer is intoxicating, habit forming, brutalizing, has very little food value, that few beer drinkers have a normal heart and normal kidneys, and that they have small chances to recover from pneumonia and operations. Beer too, even in small amounts, deadens the higher brain centers and lessens self-control. Statistics show that more immoral acts and accidents occur among the beer drinkers than the dead drunk. Beer, instead of being harmless, is really the most dangerous of all alcoholic beverages, because people are not afraid of it. They begin drinking beer and are gradually led onto more, and to stronger liquors. Beer is consumed in larger quantities than other alcoholic beverages, thus the drinkers get about the same amount of alcohol. Continued use of beer tends to make its drinkers filthy, lazy and shapeless, with no desire to change conditions.

For years it was believed that alcohol was a stimulant because those who had been drinking were more jolly, peppy, talkative and active. The fact is, alcohol is a depressant and only a false and pretended stimulant. The feelings are deceived and a drinker is less able to know his true condition. The narcotic lessens and deadens the higher powers of the brain, leaving a person with all ordinary controls off, like a car going down hill without brakes. Many drinkers believe they are more clever and able to do their work better, but numerous tests have proven that they are less efficient in every way. Alcohol is no aid but a definite hindrance to work and its very nature makes cleverness impossible. Cruel King Alcohol deceives and rules millions of subjects. The words of King Solomon are as true today as when written: "Wine is a mocker, and strong drink is raging, and whosoever is deceived thereby is not wise."

What effect has alcohol on olive oil, meat and egg white? Put these substances into small bottles, pour alcohol on them and watch the results for a few days. Since our bodies are composed of like materials the test will show us what effect alcohol has on the elements that make up our bodies. Since less alcohol comes in contact with the cells through drinking than by immersion, the effect is slower and less noticeable. The experiment shows that alcohol has two distinct actions: It dissolves fats and absorbs water. It hardens the meat slowly and the egg white rapidly, really cooking the latter.

(To be continued)

WOMEN'S MISSIONARY FEDERATION

MRS. I. O. THVEDT, Editor — LANGHAM, SASK.

Some matters to bring to your Attention.

(Conclusion)

The editors of the W.M.F. pages in the two papers, will gladly welcome articles, written by any of your members, which may be suitable for publication. Short articles of three to five hundred words are preferred. We should like to see more from our District. For the Lutheran Herald, send the articles to Mrs. C. J. Naglestad, Ellsworth, Iowa; Lutheraneren, Mrs. Frida Bue Homnes, Crosby, North Dakota. News items, too, may be sent to the News Bulletin, 425 South 4th Street, Minneapolis.

Jesus said, "Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candle-stick; and it giveth light unto all that are in the house", and so my wish and prayer is that you will "let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Mat. 5:14-16).

Sincerely, your Co-worker,
Edna Gabrielsen

Questions for Thought

1. How can our Ladies Aid most profitably use the W.M.F. literature?
2. How many of you have subscribed for the News Bulletin? (It's only twenty-five cents per year.)
3. Is there any way in which our Ladies Aid meetings can be improved?
4. How many of the members of your congregation receive one of our Church papers?
5. You will not forget "Hyrden," Will you?

PIONEER WOMEN ON THE H. M. FIELD.

The 5th chapter of Genesis is a long and rather monotonous record of men whose alone biography is that they lived and died. In the midst of the chapter, however, like a green flourishing tree in the midst of dry leafless ones is found a man of whom it is written: "And Enoch walked with God". How very brief, and yet how allsufficient this biography.

Down thru the years, even until now, in the midst of the many who have merely lived and died, there has always been those whose lives, like Enoch's gave witness that they walked with God.

Of some of these witnesses we have read or heard much, of others very little. It is to a group of these less recognized but equally consecrated witnesses that I wish, in the few moments allowed me, to pay humble tribute, namely, to the God fearing and Godloving pioneer women who have lived and witnessed for Him or the homesteads of America. To them our church largely owes its origin, and under God much of its growth and expansion.

Tho they did not suspect it, they were truly great. Not long ago, I saw a definition of greatness which, it seemed to me, might have been written especially for them. It was this: "Greatness consists not in holding some high office; greatness really consists in doing some great deed with little means, in the accomplishment of vast purposes from the private ranks of life".

What great things did not they accomplish "with little means" as they came with their scanty but precious belongings (from across the seas) and laid the foundation for the Church we today cherish and love.

We have heard much during first year of Centennial observance of how together with their men-folk they settled in the lonely and often esolated homesteads, first in Wis. and Illinois and then on into the middle west, where the beautiful homes and churches of today stand as evidence of the "accomplishment of vast purposes from private ranks of life".

Farther and farther to the west, and on into the great Dominion they pressed—and are still reaching out to what is perhaps our last frontier.

On each widening frontier their story has been much the same; as soon as their sod shacks or log huts were built and a settlement established, they began to plan for a Church, and it was a happy day when they could welcome a pastor into their midst and once again attend "Gudstjeneste." What it meant to these women to have the pastor as their guest, I'm sure many of the pastors never know. The planning and manipulating it took to provide room, bedding and even dishes! But there was always a way and room to the sheek was small and its occupants many.

How many of the now rich and flourishing congregations and Ladies Aids thru—out our Church were not begun under such circumstances as Home Mission fields, came into being, and were extended largely thru the love, courage and ingenuity of these loyal, hard working women on the homesteads thru—out our land. For, as in the days of Enoch, in the midst of many, there were in each settlement faithful witnesses who daily and humbly walked with God and led the way.

As we think of the Home Mission fields that have been and still are to be found within our Canada District there comes to mind many who have thus witnessed, for many are the names that could and should be mentioned were any resume of work done on our far—flung missions fields to be written. In this brief tribute we wish to mention especially only three of these pioneer women whom we have had the privilege of knowing personally and whose lives were or are outstanding in traits common to God—fearing women of all time. They are Mrs. P. B. Andersen, in whose log hut stood, so to speak, the cradle of our church here in Canada, as there the first service was held, conducted by the then already aged Bersvend Andersen; and next Mrs. B. Stolee, both of whom came to Alberta at a time when that section was wholly unoccupied save for passing Indians. Somewhat later into a land where the deer and the antelope still played came Mrs. Ole Farden with her large family of children and motherless grandchildren to settle in a beautiful location on the west bank of the Saskatchewan, not far from where Outlook College stands. Of these Mrs. Anderson and Mrs. Farden have gone to their reward. We have had the pleasure of having Mrs. Stolee with us at several District Conventions and many are they who have said its like a benediction just to look at her beaming radiant face.

The influence of their lives has reached out to China and to far Madagascar, as well as to their own home communities; they will ever be remembered as beautiful examples of the Christian virtues of hospitality, humility, Missionary zeal, enthusiasm for the work of the Kingdom and love for God's Word. Space will not allow any further mention of the many interesting, thrilling, and often distressing experiences which put to shame much of our present-day prattle of hard times.

Our pioneer mothers often sang: "Guds ord det er vort arvegods". And they sang with assurance. Since imitation is the sincerest flattery, then we can during these years of commemoration honor them in no better way than to strive to grow in these virtues that were so characteristic of them. Let us bear witness that we have received their precious heritage, take up the strain of there song and add just as assuredly "It shall be ours forever".

Oh, may none of us numbered with those who have merely lived and died, but may He give us grace so to live that when our day is done, we too, might have as our memorial that noblest inscription ever chiselled into Marble — "He" — "she walked with God".

—Laura Brun.

YOUNG PEOPLE'S LUTHER LEAGUE

Rev. A. M. VINGE, Editor — FAIRY GLEN, SASK.

COMMENTS

"Enter ye in at the strait gate." Matthew 7:13.

This is one of the "commands" in the sermon on the Mount. It is spoken by Christ who has all authority in heaven and on earth. It is spoken to His disciples.

In the two verses of the above chapter, namely thirteen and fourteen Christ sets forth in a brief way the cleavage in mankind, the one on the way to life, and the one on the way to death. The way to destruction is wide, Jesus says. In fact its gate is so wide that there are many who do not know that they are on the broad way. They are not conscious of their condition. But there is an end to that road and that is destruction—separation from God through all eternity.

The other road is narrow. Not only is the gate narrow, but the road to which it leads is narrow all the way. It means that when one has entered upon the Christian life, the road that he must walk is as narrow as the gate that he entered. It is narrow but it leads upward and homeward. It leads to life.

Luther leaguers, on which of these two roads are you? The broad and easy way leads to eternal death. It is a way of death. The "narrow rugged path" leads home to God. There is no middle trail. There is no neutrality.

We are indeed glad to note that some more leagues have sent in project contributions. To date October 13, thirty-seven leagues have contributed approximately \$200. There are about 95 leagues in the District. It will be noted that the leagues contributing to-day is less than 50%. We urge the other leagues to send in a donation before the end of the year.

Again we wish to recommend that each local league secure the new manuals on Luther League work by Margaret Wall Eide. They can still be secured from Mr. Josef Haave of Naicam, Sask. Get your copies now. It will improve your league work.

The Bible Questions will be started again a little later in the fall.

Since there are a number of leaguers who do not have the Lutheran Herald we want to share this splendid article in an editorial by Rev. Semler A. Berge, President of the International Y.P.L.L. Read it carefully.

A NECESSARY WORK

The work that the Young People's Luther League is doing is a necessary work. We do need to hold and win young people for Jesus Christ. We—the Church of Jesus Christ, true believers in Christ—we need to do that work. If we do not do it, who will or can do it?

What do you suppose would happen, if the work that is being done throughout the Young People's Luther League should suddenly cease overnight? What would happen if all work among young people should be limited to secular groups? Would Satan take a holiday and leave young people alone? Would the world cease its attacks upon all that is good for young people? Would the young people find it easy to live for God? Far from it. Let such work as the Young People's Luther League is doing be dropped, and the situation among young people would become as black as night, and the future of the church would be equally dark.

For over twenty-one years, the Young People's Luther League has consecrated itself to one task. That has been the task of serving our Lord Jesus Christ faithfully among young people. In the face of heavy odds, with none to much encouragement, that work has been carried on, with pronounced blessings. The Lord has found people through whom He might work, and though the instruments were weak, He used every yielded soul for His greater glory in

order that His cause among young people might advance. The number of such human instruments has been much larger than most of us realize.

The Young People's Luther League carries on today with vision, vigor, and courage. It is a going concern, facing without faltering the problems among young people, trusting in the leadership of Christ for the realization of the tremendous possibilities young people possess, when once they are surrendered to Christ.

If ever there was a time, when young people needed the Young People's Luther League, it is just now. Read the daily record of every day life in your own newspaper, and ask yourself if that isn't true.

The Young People's Luther League is not money-making concern. But the Young People's Luther League does need money—and greatly needs it now—to carry on its work. That money must come from interested people.

Throughout these twenty-one years, the Y.P.L.L. has not been on the general budget of our church. It has financed itself alone, through the small—generally very small—contributions of Leagues. Not only that, the Y.P.L.L. has turned over to the church large sums of money for Missions and Christian Education, as it ought to do.

With that kind of a financial method, it is apparent that the Y.P.L.L. must raise its own funds. With the kind of a program of work, which the Y.P.L.L. has, it should be equally apparent that everyone interested in Christian work among our young people ought to be approached for their contribution. That approach includes every local League; each League ought to consider the support of the Y.P.L.L. as the first outside claim upon their treasury. But that approach ought also to include every member of the church, whose means permit; each one might profitably and wisely set aside a gift for the Y.P.L.L. This message is our approach to you.

—Selmer A. Berge.

This beautiful, touching confession was printed in the Lutheran Herald. We pass it on.

"One of the Million Souls"

I am one of the million souls yet to be won for Christ.
I am not wicked. Nor do I speak against the Christ;
Perhaps I am not even far away;
I just man not one of His.
O yes, there was a time when I was His indeed,
As time when He was near and dear to me.
I was a boy then, and Christ was very real.
I ran and played, and life was full of zest,
But Sunday morning found me in God's house;
My father took me there. He sat in the car,
I think he listened to the radio.
He took me home when others came to worship;
The day to us was filled with things I loved;
Rides into God's country, picnics, fishing, sports —
Still Christ was not ignored.
I prayed to Him. 'Twas Him I wished to serve.
On confirmation day my heart was truly giv'n to Christ.
My first communion was a day I never shall forget;
Christ dwelt in me. I knew His love and power then;
I knew the road I walked would lead to God.
And yet, today I know that fellowship has passed.
You see my faith it did not help me to be true;
And I was weak;
I did not see. Nor did I understand.
The world was there, and it was very friendly;
It offered me companionship. Its life was free and easy.
(To be concluded)